November 10
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Seek not for riches, but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich" (DOC. AND COV. 6 : 7).

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NINETY-SECOND SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

PRESIDENT RUDGER CLAWSON, addressing the second session of the ninety-second semi-annual conference of the Church, held at Salt Lake City, Utah, Thursday, October 6th last, said the Lord had worked out a plan of salvation for his people by sacrifice. When the angel of the Lord asked Adam why he offered the firstlings of his flocks as sacrifice he said he knew not, save that the Lord had so commanded. Then it was that he was told it was a similitude of the great offering made by God, for "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." Ancient prophets spoke of the atonement of the Saviour of the world, and upon this principle is the salvation of mankind based. President Clawson cited the Sacrament of the Lord's Supper as the similitude now of the atonement of Christ. The Saviour commanded his disciples to partake of the bread in remembrance of his broken body and the wine in remembrance of his blood. The atonement made upon Mount Calvary was the supreme sacrifice of the world. The children of God are put under an obligation that cannot be repaid in this life, but the benefits of the atonement are for all who will obey the word of the Lord. Through faith and prayer the Lord's people will prevail and will consummate his purposes.

Elder George Albert Smith was the next speaker. This is the first time he had attended general conference, he said, for more than two years, during which time he had been in Europe, presiding over the mission work of the Church in that part of the world. Reporting the progress of the work of the Lord in the European mission, he said there was little to add to what Elder George F. Richards reported when he came home. The work is

hampered by the lack of efficient help. More missionaries have been assigned to Great Britain, but some countries still are keeping them out. He was pleased to report, he said, that Germany had made the "Mormon" missionaries welcome and had opened its doors to the promulgation of the Gospel. Other countries are making the elders welcome, but in many places there is still the old disposition to thwart the work of the Lord. The missionaries in the field over which he had presided, he said, are good men, prayerful and humble. There is plenty to eat and to wear in the world, plenty for all, if it could be properly distributed. But there is a famine in the world in regard to the word of the Lord.

Teachers of religion are stressing upright living, which is good so far as it goes, but there is dearth of teaching the divinity of the mission of Jesus Christ. The world is not being taught that God lives, that he is a Being in whose image man is made. Elder Smith dwelt upon fundamental principles of the Gospel, declaring that baptism is essential now as it was in the days of the Saviour. The evil one is endeavoring to overthrow the work of the Lord, and the great responsibility of spreading the Gospel rests on those to whom it has been given. This mission has not been given to other churches, but to the Church which God himself established. Let the Lord's people keep his commandments, let them seek first the kingdom of heaven and there need be no fear of the temporal welfare of the saints. Let the saints set their houses in order, said Elder Smith, let them live the Gospel, and their days will be long and happy. In conclusion, Elder Smith said he is glad to be home with the saints in Zion.

The vast assembly sang, "The Spirit of God like a fire is burning," and the benediction was pronounced by President Henry W. Lunt, of Parowan Stake.

Undiminished attendance and sustained interest marked the third session of the conference, held Friday, October 7th, 1921. President Heber J. Grant presided and announced the opening hymn, "Come, let us anew our journey pursue." The singing was congregational. The opening prayer was by President Sylvester Q. Cannon, of Pioneer Stake. The second hymn was, "Now let us rejoice in the day of salvation."

The first speaker was Elder John A. Widtsoe, of the Council of Twelve. He considered it a high privilege, he said, to bear his testimony; he knew that God lives, and that he would lead his people to their destined end. He referred to recent visits he had made to various stakes in conference and convention gatherings. He had seen the vigor with which the work of the Lord is being conducted by young and old and it had warmed his heart. He had noted the faithfulness of the older workers and the eagerness and enthusiasm of the young. Elder Widtsoe referred to the admonition already given in previous sessions, from the highest

spiritual doctrine to every-day temporal affairs. Knowledge alone, he said, as an ornament on the intellectual mantelpiece of a man is useless. Knowledge put to a high use leads unto life eternal. All humanity may be classified into two classes, so far as knowledge is concerned—those who have knowledge and use it not; and those who have knowledge and use it for the benefit of their fellow-man. There are many ways of using knowledge. The highest value to which it can be put is for the welfare of all the children of men. The difference between religion and ethics, it may be said, is the use to which knowledge is put. Elder Widtsoe referred to a recent visit of Chinese statesmen to Salt Lake City. The question was asked one of the party if they had not sufficient knowledge in the Orient. He replied, "They have ethics but not vital religion, and the history of the Chinese empire proves that mere ethics will not exalt a race." The Priesthood, given to all male members of the Church, the blessings of which are shared by the women, is the blessing paramount in the lives of the Latter-day Saints. It is the force that makes vital religion out of the ethics of life. The Latter-day Saints have a conception of God that makes for true intelligence, a God that deals with all phases of the life of his children, spiritual and temporal. The ethics of true religion interprets life in its broadest sense, and the Priesthood is the vitalizing force. The great need of the world to-day, said Elder Widtsoe, is a knowledge of God. The turmoil of the nations is due to the unenlightened efforts of mankind, and only a knowledge of his true personality, that he is the God of humanity, will solve the problems confronting the nations of the world.

At this session short, interesting and instructive addresses were delivered by President George W. McCune, of the Eastern States mission; President Rey L. Pratt, of the Mexican mission; President Winslow F. Smith, of the Northern States mission; President Samuel O. Bennion, of the Central States mission; and President Nephi Jensen, of the Canadian mission.

Bishop John Wells, Second Counselor in the Presiding Bishopric, dwelt on co-operation in temporal affairs as contrasted with corporation. In days past, he said, canals were built by united effort—co-operation. Now when an irrigation system or other great enterprise is required the corporation is appealed to. The old way was the best, he said. Saints co-operate well in spiritual affairs, but lack co-operation in temporal affairs. He esteemed it a privilege to associate with the Lord's people, and bore his testimony.

Bishop David A. Smith, First Counselor in the Presiding Bishopric, was the next speaker. This truly is a marvelous work and a wonder, he said, and wondered how many of the saints realize what a great missionary work is being done, at home as well as abroad. Every person who is living the principles of the

Gospel is preaching its truths to the world. He referred to the great missionary work being done on the Temple block, under the direction of the Bureau of Information. He conversed with a minister recently, he said, who asked him how the Latter-day Saints secure such good attendance at their Priesthood classes and the auxiliary organizations. "Are the class leaders paid?" the minister asked. "The vitalized spirit of service and a desire to learn truth brings them there; the janitor is the only man who is paid," was the answer. The Lord has promised all glory to his people who live for his blessings, said Bishop Smith, and he expressed the prayer that the saints would live so as to be worthy of it.

Elder Charles H. Hart, of the First Council of Seventies, said each conference has its message for the Lord's people; the advice is given which they most needed. One of the admonitions that now seems needed, he said, is the necessity of obedience. "My blood will not cleanse them who will not hear me," he quoted, and cited numerous passages of Scripture to show the necessity of obedience to the Gospel plan in order to gain the blessing of the atonement of Jesus Christ. The taking of Jericho was based on obedience. Every detail was carried out, as to the number of times the army must march around the city, etc.; otherwise the result would not have been achieved. The instance of the healing of the blind man by bathing in the pool, Elder Hart cited. The result was accomplished by strict obedience to every detail.

This is a time of unsettled conditions, said Elder Hart. It has been termed the "backwash of the war," and men are at a loss to solve the problems that confront humanity. People have passed through stressful times during the last few years. Some find themselves in the condition they now are by reason of disobedience, failing to heed the counsel of the Stake Presidents, or those in authority who have advised caution and conservation in financial and temporal affairs.

President Heber J. Grant read the first section of the Doctrine and Covenants. He said he had thought to ask the saints to read it, but on second thought he decided that about nine out of ten would not, and so he decided to read the entire section, a revelation given by God, warning his people of the great events near at hand. In reading, President Grant emphasized certain portions, but made no comment as he closed other than to say that what he had read was a revelation from God to his Church.

The closing musical number was "Who's on the Lord's side, Who?" Elder Melvin J. Ballard singing the solo part and the congregation joining in the chorus. The benediction was by President John A. Elison, of Raft River Stake.

WHEN you rise in the morning say you will make this day blessed to your associates.

DEFENSE OF MORMON DOCTRINE.

By Elder B. H. Roberts.

(*Continued from page 702.*)

But now let us come to closer grips with "Mormonism" and the resurrection, which last, keep in mind, it was said at the Institute that if it be considered to mean the literal resurrection of the body—now proven from the Scriptures to be true—then there could be no vital objection to any of the absurdities of "Mormon" theology concerning life after leaving the earth.

What I want to do now, as I said, is to come to closer grips with this great truth of the resurrection, and what comes of it.

I may say that "Mormonism" starts with a straight line. You can consider it perpendicular, if you like, for this occasion. Here, then, we stand before it. We will say that it represents time, duration—the present instant. What was before this present moment of time? Why, the moment that preceded it. What preceded this present year? The year 1920, the one that went before it. What preceded the present century? The century that went before it. What preceded the present millennium? The millennium that went before it. And so you might go on, and on, from the right of this perpendicular line that I have supposed represents past time; and could you ever reach the beginning of duration? No, for the reason that it is limitless. And, then, as to the future time. What will follow to-day? To-morrow. What will follow this year? The year 1922. What will follow that? The next year. Lengthening your measuring wand, what will follow this present century? Another century. And this present millennium? Another millennium. And so on, and on, here to the left of our perpendicular line, representing future time. Can you ever reach the point in time when there will not be a beyond in duration? Certainly not. You come to the conclusion by this method of reasoning that time is without beginning and will be without end. It is eternal. You will say that it is extremely difficult to grasp that, and to reconcile the mind to it. Grant it, but it is self-evident that you cannot conceive to the contrary, that is, that time has had a beginning; or that it will have an end; and therefore you have arrived at what is called a necessary truth, because you cannot conceive the opposite, and there the mind rests as to that thing.

Come back to this line. What is on the right of it? Space. And how much? A foot, a hundred yards, a mile, a million miles. Now, you can make your measuring wand a million miles as well as a foot, and go on multiplying it, multiplying it, but you never can get to the "outside curtains" of space. That is true as to the right of the line. It is equally true as to the left of it. Space is limitless, unbounded. And so we arrive at another necessary truth, that space is without limit.

And now in this unlimited time and unbounded space, what have we? Substance everywhere abounds in it. And here I will read to you Ernest Haeckel's great law of substance. While we may not agree with all the philosophy of Haeckel, he certainly has presented an admirable view respecting this great law of substance:

"Through all the eternities," he says, "the infinite universe has been and is subject to the law of substance.

"First, the extent of the universe is infinite and unbounded. It is empty in no part, but everywhere filled with substance.

"Second, the duration of the world," by which, of course, he means the universe, "is equally infinite and unbounded. It has no beginning and no end. It is eternity.

"Third, . . . substance is everywhere and always in uninterrupted movement and transposition. Nowhere is there perfect repose and rigidity, yet the infinite quantity of matter and the determining force remains constant."

Such is the law of substance.

Now, man stands in the midst of this universe, in the midst of the creations of God that abound throughout this limitless space and duration. How great it is our infinite minds may not grasp.

We think our earth is of some importance, and, indeed, it is, and a great mass. It is distant from the sun ninety-two millions of miles. The sun is surrounded by eight major planets, the most distant of which is Neptune, 2,791 millions of miles distant from the sun, while ours is only ninety-two millions of miles distant. The diameter of our earth is less than eight thousand miles, while the diameter of Neptune is 34,800 miles; the diameter of Mercury—the smallest of the eight major planets of our solar system—is 3,030 miles; Venus, 7,700; Mars, 4,230; Jupiter, 86,500; Saturn, 71,000; Uranus, 31,900 miles. The diameter of the earth and of Neptune are already given. These it will be conceded are very great planets; yet, great as they are, if they were massed into one great world they would not equal in mass our sun, which is 888,000 miles in diameter! These figures are quoted, just to give a glimpse of the extent and greatness of our own solar system, and then to say that great as these planets and our own system are, they are insignificant in comparison with other planets circling about other suns infinitely greater than the one which constitutes the center of our system. I merely call your attention to these things that you may be prepared to listen to the following statement by Dr. Draper, author of *The Intellectual Development of Europe*:

"Man, when he looks upon the countless multitudes of the stars, when he reflects that all he sees is only a small portion of those which exist, yet that each is a light and life-giving sun to multitudes of opaque, and therefore invisible, worlds: when he

considers the enormous size of these various bodies and their immeasurable distance from one another, he may form an estimate of the scale on which the world is constructed."

Sir Robert Ball, the noted English astronomer, has made this remarkable statement concerning the universe:

"We know of the existence of thirty millions of stars or suns, many of them much more magnificent than the one which gives light to our system. The majority of them are not visible to the eye or even recognizable by the telescope, but sensitized photographic plates, which for this purpose are eyes that can stare unblinking for hours at a time, have revealed their existence beyond all doubt or question, though most of them are almost inconceivably distant, thousands or tens of thousands of times as far off as our sun. The telegraphic message, for example, which would reach the sun in eight minutes, would not reach one of these stars in 1,800 years! The human mind, of course, does not really conceive such distances, though they can be expressed in formula which the human mind has devised, and the bewildering statement is, from one point of view, singularly depressing. It reduces so greatly the probable importance of man in the universe. It is most improbable, almost impossible, that these great centers of light should have been created to light up nothing, and as they are far too distant to be of use, to us, we may fairly accept the hypothesis that each one has a system of planets around it like our own. Taking only an average of ten planets to each sun, that hypothesis indicates the existence, within the narrow range to which human observation is still confined, of at least 300 millions of separate worlds, many of them doubtless of gigantic size, and it is nearly inconceivable that those worlds can be wholly devoid of living and sentient beings upon them. Granting, then, the, to us, impossible hypothesis that the final cause of the universe is accident, the fortuitous concourse of self-existent atoms, still the accident which produced thinking beings upon this little and inferior world, must have frequently repeated itself; while if we hold there is a sentient Creator, it is difficult to believe, without a revelation to that effect, that he had wasted such glorious creative power upon mere masses of insensible matter. God cannot love gases. The probability, at least, is that there are millions of worlds—for after all, what the sensitized paper sees must be but the infinitesimal fraction of the whole—occupied by sentient beings."

Those are the words of a learned man, an accepted authority in the science in which he has specialized. To me there is nothing more nonsensical than to think that while a little planet, one of the smallest of our own solar system, has been peopled with the children of God, with a human race, that it alone is inhabited of all these great creations of God.

(TO BE CONTINUED.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 10, 1921.

EDITORIAL:

THE PARAMOUNT PURPOSE.

THE Gospel or God Story—for that is the meaning of the term—is more than a means of escape from impending ills. It is a divine plan for human progress, the pathway to perfection, and was instituted as such before man had fallen, and consequently before he had need of redemption and salvation. It comprises more than faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost, with other rituals and requirements in the Church of Christ. Priesthood—the divine authority of which Christ is the fountain-head, and without which no man can lawfully administer those sacred laws and ordinances—is virtually a part of the Gospel, and comes with it whenever it is revealed to man. In its fullest scope of meaning, the Gospel signifies everything connected with the career of that Divine Being who was known among men as Jesus of Nazareth, but who was and is no other than Jehovah, the God of Israel, who came unto and was rejected by "His own," was crucified at their instigation, and died to redeem the world.

The Saviour's life, death, resurrection and ascension, with the conditions prescribed by Him upon which man might profit further from His sacrifice for human redemption—these are all Gospel features, but not the Gospel in its entirety. The complete "Story" of the God who died that man might live, involves events both past and future, events pre-mortal and post-mortal, scenes in which He was chosen to play His mighty part in the great drama of human experience, and scenes yet to come in which he will make another and a more glorious appearing upon the stage of Time, enacting the illustrious role of King of kings, and reigning over the earth a thousand years. To herald His approach, and inaugurate a work preparatory to His millennial reign, a Prophet was raised up at the beginning of the Nineteenth Century, and the dispersed and outcast of Israel, for whose behoof He set up the rallying Ensign, are now being gathered out from the nations.

The paramount purpose for which the Gospel was instituted, was human progress, man's eternal exaltation. God, in the beginning, says Joseph Smith, "finding He was in the midst of spirits and glory, because He was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like Himself." Omnipotent and all-possessing, yet unwill-

ing to retain a monopoly of power and glory, the Universal Father employed His superior intelligence to provide means whereby the lesser spirits surrounding Him might advance toward the lofty plane that He occupies. He proposed to lift them to His own spiritual stature and share with them the empire of the universe.

This is why the Gospel was instituted. This is why Earth was created and man placed upon it. This is why Adam fell, and why Christ redeemed man from the fall. Both the Fall and the Redemption are steps in the march of endless progress. Both were essential and both were pre-ordained; and that, too, without trenching in the least upon man's free moral agency.

The Gospel principles are eternal. "Intelligence, or the light of truth, was not created or made; neither can be." Faith and repentance could not be called into existence. They are self-existent laws, adapted to the needs of man and the purposes of Deity. The Supreme Intelligence, recognizing these principles as ennobling and exalting in their nature, made use of them as the most effectual means for man's uplift and promotion. Such ordinances as baptism and the laying on of hands could be and doubtless were created, along with the code or system of laws of which they form a part. Not so the fundamental principles upon which they are based. It required no edict, human or divine, to make washing a prerequisite to cleanliness, nor the Holy Ghost the means of the soul's illumination.

Everything connected with man's mortal pilgrimage was understood and arranged before that pilgrimage began. The Gospel was instituted, and an Executor appointed to put it into effect. The machinery was constructed, and the Power turned on. The fall being foreseen, redemption was ordained. Eternal glory and exaltation was the sublime object in view, and over the glad prospect, despite the pain and sorrow that must necessarily intervene, "the morning stars sang together, and all the sons of God shouted for joy."

Preliminary to the fall, Earth was created—not out of nothing, as human theology asserts, but out of previously existing materials, as divine revelation affirms. It was created as an abode and a place of probation for man. Here the spirit obtains its body, thus becoming a "soul," capable of endless increase and progression—achievements impossible to the spirit without the body, or to the body without the spirit. Here also man undergoes experiences of joy and sorrow, pleasure and pain—vicissitudes and contrasts necessary for his further development—and is tested as to his willingness to do whatever the Lord requires at his hands; the object being, as in the case of Abraham when commanded to offer Isaac, to prove his worthiness of the highest blessings. For these purposes the spirit, incomplete without a body, is sent to earth; and to get it here was the task allotted to our First

Parents. "Adam fell that men"—mortal men—"might be, and men are that they might have joy."

But how get the fallen up again, and on the way to glory? The fall had beneficent results; it produced the human race, so far as mortal life is concerned. But it also brought death, eternal death, and incurred a debt to Justice that Mercy alone could pay—Mercy, personified in Him who gave His life to ransom a lost creation, having been chosen for that high purpose before the world began.

In the eternal councils, when the creation of an earth was in contemplation, the question arose as to who among the sons of God should redeem man from the fall. Lucifer, "an angel in authority," would fain have been selected for the mighty mission; but his scheme for human redemption was of a compulsory character, destructive of the free agency of man. Moreover, this "Son of the Morning" had become darkened to that degree that he demanded, in recompense for his proposed service, the honor and glory that belong only to the Highest. Therefore was he rejected and, rebelling, "was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him."

Lucifer did not fall alone. "A third part of the hosts of heaven" failed to "keep their first estate," and so failing, were denied bodies, and are now the sinister spirits that wander up and down the world, tempting the children of men, and luring all who yield to their evil influence over the brink of destruction. The loyal two-thirds were permitted to tabernacle in the flesh, with the understanding that if they "kept their second estate," they should have glory added upon them for ever and ever.

The One who was chosen to redeem Adam's race stood first among all the sons of God—His first-begotten in the spirit, His only-begotten in the flesh. His perfect plan of redemption, unlike the defective scheme proposed by Lucifer, gave the right of choice between good and evil. It saves men, not *in* their sins, but *from* their sins—liberates them from spiritual bondage, the shackles of death and hell, and lifts them into the joy and freedom of light and life eternal. Therefore is it called "The Perfect Law of Liberty."

Paul terms it "the power of God unto salvation." But Paul did not tell all that he knew. Some things are "unlawful to be uttered"—before their time. The Gospel is more than a life-boat, or a fire-escape, or a way out of a perilous situation. It is the power of God unto exaltation, a plan devised by Omnipotent Wisdom whereby the sons and daughters of Deity may advance from stage to stage of soul development, until they become like their heavenly Parents, the eternal Father and Mother, inheriting celestial thrones and dominions, and receiving "a fullness of joy."

This is exaltation. It is more than salvation, being an exten-

sion of that idea or condition—salvation "added upon"; just as salvation is an extension of, or an addition to, the idea or condition of redemption. A soul may be redeemed—raised from the dead—and yet condemned at the Final Judgment for evil deeds done in the body. Likewise may a soul be saved, and yet come short of the glory that constitutes exaltation. To redeem, save and glorify is the threefold mission of the Gospel of Jesus Christ.

O. F. W.

MINUTES OF THE LONDON CONFERENCE.

THE semi-annual London conference, conducted at Deseret, Sunday, October 30th, 1921, is accredited with a record-breaking attendance and a wealth of enthusiastic interest. President Orson F. Whitney, Sister Mary Wells Whitney and Elder William A. Morton were the visitors from Liverpool. The following elders labouring in the conference were present: President James Arno Kirkham, Harold Harper Bennett, Robert E. Griffiths, Frank Armstrong, Horace L. Richards, James I. May, Kenneth E. Coombs, Morris C. Johnson, Wilford G. Edling, Horace W. Shurtliff, Alvin W. Jones, Karl W. Collett, Floyd H. Thatcher, Ray W. Woodfield, Herbert Savage and Claude Heiner.

As a precursor to the meetings of the conference, the North London branch, Relief Society on Saturday evening, October 29th, gave a very creditable concert, following a bazaar. President Whitney and Elder Morton were each given an impromptu part on the concert progam, delighting the audience with many humorous anecdotes.

Sunday's conference sessions, four in number, consisted of a Sabbath-school session at 11 a.m.; a sacrament meeting at 2:30 p.m.; an evening session at 6 p.m.; with a baptismal service immediately following.

In the morning a correlated program was furnished by the Sunday-school children of the various branches, having as its theme the manifestations of the hand of God in the lives of Book of Mormon leaders. Appropriate music was sung. Elder Morton then admonished the people to assimilate the truths of the Book of Mormon, and illustrated admirably the value of learning to sing and to pray, by incidents of his own experience.

Following the administration of the Sacrament in the afternoon, President Ralph J. Pugh, of the Hammersmith branch, spoke, drawing interesting comparison between the laws of nature and the laws of God's kingdom, showing the necessity of obedience in either case, and the danger of disregarding those laws.

President William T. Hawkes, of the North London branch, bore testimony to the vitality of modern revelation, and exhorted the saints to familiarize themselves with present-day Scripture.

In this session President Whitney delivered a most forceful and convincing discourse, driving home the truth of the divine declaration that against none is God's anger kindled, save those who will not keep His commandments, and acknowledge His hand in all things. Calamities, he said, may be blessings in disguise. The fall—a calamity—made it possible for mortal man to be. The crucifixion of Christ—a calamity—gave us life eternal. The scattering of Israel—a terrible misfortune to those people—was the means of sprinkling believing blood among the nations, to prepare them to receive the Gospel. The burden of our message is not "Christ and Him crucified," but "Christ and Him coming again," as Joseph Smith, the martyred Prophet, proclaimed.

Elder George H. Hansen, who was recently released from presiding over the Manchester conference, spoke in the evening meeting, drawing a parallel between Noah's age and the final dispensation, characterizing this as a day of warning, and not of many words. He was followed by Elder Herbert Savage, whose point was that we should so live that we may teach by example.

Sister Whitney then spoke, expressing her enjoyment of the meetings, and her appreciation of living at a time when God's work is on the earth.

President Kirkham and Elder Bennett sang a duet.

An appealing exposition of the power of simple, childlike faith was delivered by Elder Morton, who again drew vivid illustrations from his own rich experience.

President Whitney followed with an instructive and inspiring address on the "marvelous work and wonder." He pointed out that the miracles which are of common knowledge among the Latter-day Saints result from the application of higher laws than man's knowledge is now familiar with. Scientific discoveries of the past century would have been considered miracles a hundred years ago. A number of Joseph Smith's prophecies were then cited, and their fulfillment pointed out.

At the baptismal service following this meeting four candidates were immersed.

On Monday morning an elders' priesthood meeting was held, at which President Whitney and Elder Morton stressed the necessity of delivering our message—not the same that the disciples of old proclaimed, but an up-to-date message comprising theirs; for we are heralds of a new dispensation, commissioned to prepare a people for the second appearing of the Lord. That was the keynote of the conference: "Deliver the message—Christ's coming is at hand!"

HAROLD HARPER BENNETT, Clerk.

"IF a man wishes to spoil himself for Shakespeare, the best thing he can do is to turn Shakespearean critic."—MARK RUTHERFORD.

INGRATITUDE FOR BENEFICENCE.

A PERSON was lamenting that though he had done good to many of his fellow-men, he had seldom been rewarded with gratitude; but very often with ingratitude; and he averred, that for this reason he was resolved henceforward to limit and restrain his liberality. Gotthold replied: Friend, did you ever see the horses taken to water? They rush into some beautiful stream or tranquil lake, and drink of it to their hearts' content; after which they turn their backs upon it, or stamp in it with their feet, until the water is polluted. This is the price they pay for the refreshing draught. But what, then, does the noble river? It immediately floats away the mud, and continues after, as it was before, full and free of access for the same or other thirsty creatures. And so must you also do. If there be a fountain of genuine charity in your heart, it will constantly and spontaneously overflow whether those who drink of it are thankful or not. He is a senseless husbandman who expects to reap the produce of his seed before the harvest. This life is the season for sowing; we shall reap hereafter.

THINGS WORTH NOTING.

THE United States War Finance Board has agreed to loan ten million dollars to finance the beet sugar industry in the intermountain states, particularly Utah, Wyoming, Idaho and Colorado.

ABOUT 10,000 Jewish immigrants have entered Palestine since the closing of the war, according to a report recently submitted to the British Government by Sir Herbert Samuel, high commissioner of the mandatory districts of Palestine and Trans-Jordan.

PRESIDENT WHITNEY is in receipt of a letter from the Presiding Bishopric, of which the following is an extract: "There is no improvement in the labour conditions in Zion. A large number of our people are out of employment, and while the beet harvest season is providing work for many, there will be quite a problem to care for our poor during the coming winter, provided, of course, business conditions do not improve."

A LETTER to President Whitney from Elder David O. McKay, dated at Cairo, Egypt, October 26th, announces his arrival at that point, in company with Elder Hugh J. Cannon. These brethren are making a world tour of the Latter-day Saint missions. Elder McKay states that he will arrive at Liverpool early in December, to embark for New York, on his homeward journey. First, however, he will visit the Swiss and German mission, where his son Lawrence is now laboring.

A COMMITTEE of prominent Welshmen of Salt Lake City has sent the following invitation to the Prime Minister: "Dear Sir: In view of your possible visit to the United States of America, in November, your Welsh friends residing in Salt Lake City, Utah, proud of your magnificent career, which has brought glory to Great Britain and particularly to the fatherland, Wales, extend to you a most cordial invitation to visit Salt

Lake City as their guest. We are sure you will enjoy your trip to this great intermountain country, with its wonderful scenery and superb climate. If you will come you will receive a royal welcome, not only from your Welsh friends, but from the citizens of the sovereign State o Utah."

FROM THE MISSION FIELD.

Sunday-school Organized.—A Sunday-school has been organized at Plymouth, with Sister Ella Bergin as superintendent and Sisters Lilly B. Ford and Elizabeth Warren as first and second assistants.

Releases.—Elder George H. Hansen has been honourably released as president of the Manchester conference; Elder John A. Donaldson has also been honorably released as a traveling elder in the same conference.

District Meeting.—A district meeting was held at Watford branch hall, London conference, Sunday, October 16th, 1921, at which the largest attendance was recorded that the branch has ever known. There were three sessions, at all of which President James Arno Kirkham presided. The following elders addressed the meetings: Harold H. Bennett, Horace L. Richards, James I. May, and Maurice Ashton.

Arrivals and Appointments.—The following missionaries from Zion arrived in Liverpool, per. s.s. *Minnedosa*, November 5th, 1921: Ralph Arthur Bailey, Monticello, Utah, appointed to labor in the Liverpool conference; Don M. Rees, Wales, Utah, and Gilbert Rex Sutton, of Paris, Idaho, appointed to the Welsh conference; Clare Okerlund, Loa, Utah, and Horace Jacob Nelson, La Grande, Oregon, appointed to the South African mission; Herman Robert Kuehn, and Anna Kuehn, of Salt Lake City, Utah, to the Swiss and German mission; Nathaniel Johanson, and Harluf Andersen, of Salt Lake City, to the Danish Mission.

Baptisms.—A baptismal service was held at Birmingham, Sunday, October 29th last, when three persons were baptized by Elder George R. Follick and confirmed by Elders J. Elden Brown, Marvin L. Nielson and Francis R. Kirkham.

On October 22nd last, a baptismal service was held on the seashore at Plymouth. A convert was baptized and confirmed a member of the Church by President David N. Low.

A baptism was performed in the Taft Faur river, at Merthyr Tydfil, Welsh conference, on Sunday, October 30th last. A candidate received the ordinance at the hands of Elder Frank Lockyer, and was confirmed by President Fred R. Morgan.

Social.—Wednesday evening, the 26th ult., the Liverpool branch gave a farewell entertainment at the mission headquarters, 295

Edge Lane, in honour of Sister Gertrude Mason, of Bootle, who sailed for Zion on the s.s. *Melagama* the following Friday. A pleasing program of songs, readings and recitations was rendered. President Whitney, in a neat, little speech, explained the object the saints have in gathering to Zion. It is not, he said, to acquire riches, but to secure the blessings of heaven; to learn the ways of the Lord and to walk in his paths; to work for the building up of his Church and Kingdom, and assist in preparing the way for his glorious second advent.

Harvest Festival.—On Sunday, October 30th last, the Sunday-school of the Handsworth branch, together with other branches of the Birmingham conference, held a very successful harvest festival. The hall and stand were decorated with flowers and sheaves of wheat, while a bounteous collection of the most beautiful specimens of fruit and vegetables, loaves of bread, intermixed with luscious bunches of grapes and bouquets of flowers, were arranged upon graded shelves in front of the stand, making a most creditable display. At the morning session a most excellent program was rendered by the Sunday-school. Elders J. Fred Pingree and John O. Hughes gave short addresses, showing the benefits to be derived from attending Sunday-school. The speakers at the afternoon session were Elders Francis R. Kirkham, J. Elden Brown, Earl N. Palfreyman, and Tyler H. Barton. The evening meeting was well attended. Gospel discourses were delivered by President Edgar W. Jeffery, Elders J. Fred Pingree, Marvin L. Neilson, and George R. Follick. Brother Charles C. Edwards and Miss Winifred Makin sang a duet, and the childrens' chorus rendered several selections.

Branch Conferences.—Branch conference meetings were held at Mansfield, Nottingham conference, on Sunday, October 16th, at 10:30 a.m. and 6 p.m. In the morning the Sunday-school children recited and commented on the "Word of Wisdom." The branch president told how great scientists agree with the principles embodied in the "Word of Wisdom." Sisters Annie E. and Julia T. Noble gave short addresses. At the evening meeting the attendance was the largest in the history of the branch. After the presentation of the authorities by President Harold E. Brough, talks were given by Elder Abraham Noble on the "Restoration of the Gospel through the Prophet Joseph Smith," and by Sister Julia T. Noble on "Principles of the Gospel." Many investigators were present, who asked questions and conversed with the elders at the close of the meeting. An open-air service was held in the Old Market Place, where addresses were delivered by Elders J. Max Toolson, A. Walter Stevenson and Abraham Noble. A good spirit prevailed at each meeting.

A conference of the South Shields branch of the Newcastle con-

ference was held in Victoria Hall, Fowler Street, South Shields, on October 16, 1921. Priesthood meeting, Sunday-school, and evening services were held, with President Osmond C. Crowther presiding. The priesthood meeting was well attended. Favorable reports were given concerning the condition of the branch, and all present expressed a desire to do all in their power to aid in the advancement of the latter-day work. A well-prepared program was rendered at the Sunday-school session. President Crowther addressed the children on "Obedience to Parents." The evening meeting was well attended, there being fifty present, including six investigators. Elder James T. Palmer spoke on "Faith and Works," and President Crowther on "Forgiveness."

The Merthyr Tydfil branch conference was held Sunday, October 30th last. There were present Conference President Fred R. Morgan, Elders Frank Lockyer, Cyril K. Munk, Dean Bench, Irvine Kellar, Leslie D. Naisbitt and the branch presidency. There were two sessions and a priesthood meeting. Monday, the 31st ult., a number of the saints and elders paid a visit to the old Welsh castle, "Morlaise," dating back to the year 1100 A.D., and at present in a fine state of preservation. Brother Morgan Jones, a graduate of the University of Wales, gave a very interesting talk on the history surrounding the old castle. In the evening a social was given by the Relief Society at the home of Sister Gates.

PROFIT.

You may not profit by my words of cheer,
The cares you have may weigh upon you still;
My word of kindness may not dry your tear,
Nor smooth your path upon the storm-swept hill.

The word of hope I speak may not impart
To you the courage that I wish it might;
But, speaking it, I win new strength of heart,
And make the burden I am bearing light.

S. E. KISER.

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